



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>yaáyyoba</i> (O, <i>you</i> ^s) the <i>Muzzammilo</i> ¹ (<i>he who enshrouded his self</i>).	يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾
2. Let-up ² [<i>you</i> ^s] the night ^x except a little.	قُمْ أَلَيْلَ إِلَّا قَلِيلًا ﴿٢﴾
3. Its ^x half or let-shorten [<i>you</i> ^s] of it ^x a little.	نُصْفَهُ أَوْ أَنْقِصْ مِنْهُ قَلِيلًا ﴿٣﴾
4. Or let-augment [<i>you</i> ^s] over it ^x and <i>ra'ttel</i> (<i>let-sequentially-intoned</i>) [<i>you</i> ^s] The Qur'an ^x <i>tar'telan</i> (<i>sequential-intonement</i>).	أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾
5. Verily We shall cast on you ^s a heavy say ^x .	إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾
6. Verily the night's commencer-she ^{y3} (<i>is</i>) a harder harmony/burden ⁴ and upright-straighter <i>qeela</i> (<i>said say</i>).	إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ﴿٦﴾
7. Verily for you ^s in the day ^x (<i>is</i>) a long plunge ^{x5} .	إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾
8. And let-remember [<i>you</i> ^s] your ^t Lord's name; and let-consecrate [<i>you</i> ^s] to Him a consecration ⁶ .	وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾
9. The <i>mashrege's</i> (<i>sunrise's locus</i>) and the <i>maghrebe's</i> (<i>sunset's locus</i>) Lord; no an <i>elaha</i> (<i>a deity</i>) except Him; so <i>ittakbe-thobo</i> ⁷ (<i>let: take and make you^z Him</i>) Custodian ⁸ .	رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾
10. And <i>issber</i> (<i>let hold you^s on patiently</i>) over what they ^z say and let- <i>[you^s]</i> forsake them a beautiful forsaking.	وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾
11. And let Me [<i>you</i> ^s] and the deniers, the boon ^{w9} possessors; and [<i>you</i> ^s] reprieve them a little.	وَذَرْنِي وَالْمُكَذِّبِينَ أُولَى النَّعْمَةِ وَمَهْلَهْمُ قَلِيلًا ﴿١١﴾
12. Verily <i>laday</i> ¹⁰ (<i>directly and possessively from</i>) Us (<i>are</i>) shackles and a <i>Jabeeman</i> ¹¹ (<i>intensely-blazing Fire</i>) ^w .	إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٢﴾

¹ This is referring to Prophet Mohammad (SAWS). And the word “مزمل” says Ibn Abbas by The *Qur'an*.

² There is a distinction between “قام” = “upped” = “got up or rose” (*in the intransitive sense*, and “stood” = “وقف.”)

³ With respect to the word “ناشئة” the Qur'an commentators differed in their explanations. Some said that it means the *commencing-hour* of the night. Others maintained that it is the *entire* night hours. I believe that the “ناشئة” is like “قومة” which is “بسم المرة من قام” That means *any “قيام” at night*, but especially the “commencer of” or “during the” last third of the night. See القرطبي والتاج والراغب.

⁴ Similarly Qur'an commentators differed in their explanation as to the word “وطأة” some saying “burden” other saying “power and authority” and yet some others say “harmony.” See القرطبي.

⁵ The expression “long plunge” is a lofty Qur'an-expression mirroring the Arabic tongue expression to mean involving in a *comprehensive activity* of the day. In other word, you have plenty of time to *occupy your self*, i.e. “plunge” yourself, as the American Heritage Dictionary defines “plunge” as: *to throw oneself earnestly or wholeheartedly into an activity or a situation.*

⁶ What is to be noted is the word “تبتل” commensurable to “تفعلا” and not “تبتلا” commensurable to “تفعلا” or “تبتل” as “تبتلا” suggest personal or self-consecration, i.e. dedicating solemnly to a service or goal “تبتل”.

⁷ The word “اتخذ” from “الأتخاذ” which is “إفتعال” for “الأتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

⁸ See the *Lexicon* attached to this Translation for the meaning of “وكيل.”

⁹ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

¹⁰ The word “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See لسان.

¹¹ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See الراغب.

13. And a <i>tta'aaman</i> ^x (<i>wheat/edible/food-grains</i>) ^x choke-possessor and a painful torment.	وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾
14. Day tremors ^w the Earth ^w and the mountains and were-she ^y the mountains <i>katheeban</i> (<i>sand concretion/-superposed</i>) <i>maheelan</i> ¹² (<i>pouring dispersedly</i>).	يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا ﴿١٤﴾
15. Verily We sent to you ^b a messenger, a witnesser/-testifier on you ^b ; just-as We sent to Pharaoh a messenger.	إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾
16. Then disobeyed Pharaoh the messenger; so We took him a taking <i>wabeelan</i> (<i>noxious/noxiously</i>).	فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾
17. Then how <i>tattaqoona</i> (<i>you^z reverentially guard not to displease Allah</i>) <i>en</i> (if)unbelieved you ^c , a day [<i>it</i>]/[<i>He</i>] ¹³ makes the children aged.	فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا تَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾
18. The Heaven ^w (<i>is</i>) fissuring by it ^x ; His promise [was] <i>mafoolan</i> ¹⁴ (<i>that which is inevitably done/fulfilled</i>).	السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾
19. Verily this ^w (<i>is</i>) a reminder ^{w15} ; so whoever [<i>he</i>] willed <i>ittakbatha</i> ¹⁶ (<i>he took and made</i>) to his Lord a path.	إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾
20. Verily your ^t Lord knows: verily you ^g up ¹⁷ short of the night's ^x two thirds and its ^x half and its ^x third and a <i>ta'efa'ton</i> ^w (<i>a: band/group/faction/party</i>) ^w of them that (<i>are</i>)with you ^g ; and Allah fates the night ^x and the day ^x ; [<i>He</i>] knew that never <i>tobssobo</i> ¹⁸ (<i>you^z comprehensively reckoned it</i>) so [<i>He</i>] relented on you ^b ; so let-read you ^z what easily-availed of The Qur'an ^x ; [<i>He</i>] knew that (<i>there</i>) shall be of you ^b patients and others striking in the Earth ^w <i>yabtaghona</i> (<i>earnestly questing they^z</i>) of Allah's munificence; and others mutually they ^z fight in Allah's path; so let-read you ^z what easily-availed of it ^x ; and a <i>qemo</i> ¹⁹ (<i>let-you^z uphold/sustain</i>) the Prayer ^w and <i>aa'to</i> (<i>let-you^z accord and fulfill obligations of</i>) the Zakata ^{w20} (<i>prescribed percentage of personal possessions</i>) ^w and they ^z requited Allah	﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ يَقْتُلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

¹² The word “مهيلًا” I could not find it, looking in many Arabic-Arabic Dictionaries or linguistic books per se. However, according to القرطبي narrating what Ibn abbas says: “مهيلًا” = liquid, pouring dispersing sand.

¹³ The hidden pronoun in “يجعل” = makes, could refer to “day” or to Allah, so both could apply.

¹⁴ The word “mafoolan” = “مفعولًا” is an objective, singular masculine noun, for which there is no English equivalent.

¹⁵ The word “التذكيرة” means that which reminds or by which one is reminded. See البصائر.

¹⁶ The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ”, as stated in لسان العرب; therefore “اتخذ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

¹⁷ There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تقف”.

¹⁸ The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

¹⁹ The word “أقيموا” is rooted “أقام” = uphold. Linguistically “أقام” means:

“أدام، بمعنى أبقى أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”
So, “أقيموا” means you^f are commanded to: (1) uphold/sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

²⁰ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

arequital^x *hasanan* (ultimate meritorious deed); and what you^z advance for yourⁿ selves^w of a *khayren*²¹ (desirable- / possession/ worship) you^z find it^x *enda* (by munificence of/ by Rule of) Allah; it^x (is) *khayran* (superior/ -worthier) and a greater remuneration; and *istaghfero*²² (let-you^z seek forgiveness from) Allah; verily Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا
تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ
تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ
أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ

²¹ The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*khayan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

²² The word “استغفروا” = “اطلبوا الغفران” = “[you] seek forgiveness.” In English there is no *seemly* way to say: “استغفروا” *per se*. So I settled for saying: “[you] seek forgiveness.” +